Fellowship in Prayer

"For a world united in prayer"

"The heavens declare the glory of God,
And the firmament showeth His handiwork;
Day unto day uttereth speech
And night unto night showeth knowledge.
There is no speech nor language, where their
voice is not heard."

Volume VI October 1955 Number 5

OUR PURPOSE

"To promote the practice of prayer among *all* religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

FELLOWSHIP IN PRAYER
(Incorporated)
22 East 29th Street
New York 16, N. Y.

Volume VI October 1955 Number 5

PSALM 8

Man's Place in Creation

A Psalm of David

O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

O LORD our Lord, how excellent *is* thy name in all the earth!

THE KNOWLEDGE OF RELIGION

With the discovery of the atom natural science entered a field of potential power leading to advancements even yet unknown. Many of the leading personnel involved could but stand in awe wondering what the ultimate outcome would be. Some were ready to voice their feelings and openly did so. Others have followed in the bold steps of these pioneers and we realize that it is inevitable that we squarely face the growing tide of discussion and development incidental to the discovery of the atom. Thus in this issue space is allotted to a frank approach to the question.

Fellowship in Prayer has long followed the written and spoken word of those essentially concerned and calls your attention to pages 12-16, a synopsis of a speech by Dr. Edmund W. Sinnott. It was given in 1948 but the premises are important today. A statement along similar lines written by Thomas E. Murray, Atomic Energy Commissioner appeared in Better Homes and Gardens, and was later re-printed in Time magazine.

Dr. Sinnott stresses that a man's education should be well balanced, which makes for common sense. Development of the material without development of the spiritual disturbs equilibrium. How often the promotion of the attractive and profitable material substance has been at the expense of the knowledge of religion. There is much lacking in many of our homes today which made for a spiritual sanctuary 50 years ago. "What shall it profit a man if he gain the whole world and lose his own soul?" The problems of the younger generation loom before us.

Mr. Murray quotes the question about the H-bomb, *"Are we not playing with things that belong to God?"* — and frankly states that he believes that God meant us to find the atom. At the same time he reminds us that man is faced with the ancient question of the exercise of choice— "to use God-given power for good or ill" and that science alone can give man mastery only over matter. We gain courage from his words, *"Against our fears, I oppose a great hope. The physical discoveries, which have shaken the spiritual faith of some men, are also shaking the philosophic foundations of materialism. I have noticed a new, extremely encouraging disposition on the part of some*

leading non-religious scientists. They are beginning to acknowledge that the concept of divine creation should no longer be dogmatically excluded from rational speculation about the origin of the universe. To my mind, there are today startling possibilities for a religious break-through into the secular mind. The time is ripening for a marriage of religion and science.

To quote further, "*For all you and I know, it may be the incomprehensible and inscrutable will of God to make the twentieth century 'closing time' for the human race.*" Again, he says, "*The fact is, the greatest atomic decisions must come from the heart and soul not the skilled brain that comprehends a cyclotron.*"

Through all the statements Fellowship in Prayer has accumulated runs the same acknowledgment that materialistic and scientific progress must be matched by a corresponding growth and development of spirit. Otherwise, man's survival is questionable.

How then can we bring emphasis to this fact? —that knowledge of the material, knowledge of the scientific must be equalized by knowledge of religion, knowledge of spiritual thought, else man will not be equipped to make the "*choice for good*" but only for material gain.

From its very beginning, Fellowship in Prayer has been strongly urging that each individual, in his own way, ask for guidance and understanding from Almighty God. This alone will bring about that change in man's heart which will over balance all the meetings, agreements and conferences, good as they are, and bring the peace for which we all so much long.

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A THANKSGIVING BLESSING

By Mildred Seydell

Dear Lord--

We give thanks for this meal,
For the wealth to buy it,
For the health to eat it,
For the happiness of being together
in a land at peace.

--Amen.

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THE SEARCH FOR PEACE

Nine noted scientists have appealed for the renunciation of war under threat of the extermination of human existence on this planet. Dr. Albert Einstein, despite his unparalleled scientific genius, was not known in his lifetime for the soundness of his political views; yet his voice, coming, as it were, from beyond the grave, is added to that of eight colleagues, and it gives to the statement a certain dramatic urgency. Dr. Einstein lent his signature on the eve of his fatal illness. Others, apparently, have been less than eager to sign, and the appeal, as it now stands, can hardly be said to represent the consensus of the scientific community.

Yet, it is sobering enough in all conscience. The idea that a major war can mean the suicide of man is actually not new. It is beginning to make its way among the peoples of all nations. President Eisenhower has declared—with full awareness of the weight of his words—that there is no alternative to peace. General MacArthur used a recent celebration in his honor to demand of the world such a renunciation as the scientists now seek. There is no question but that if mankind could awake tomorrow with a universal and unshakable resolve to settle all disputes peacefully, it would step out from under the most fearful doom that has ever shadowed its path.

The problem is getting in to that new state of mind. How can the world's chief leaders, and the great masses of their followers, come simultaneously and unreservedly to the same conclusion? Truth, even if it is self-evident, does not necessarily affect men in the same way or enlighten them at the same moment. History shows, moreover, that disavowals do not invariably stick. The danger always is that some mad individual will see, or think he sees, a way to escape the general ruin—to start a war that will finish off his enemy without extinguishing himself.

The nine scientists show what seems to us good sense in not asking for the prohibition of atomic weapons. They do not comment on the degree to which, while it was a monopoly in American hands, the atom bomb served as a deterrent, nor upon the way in which it can now provide a balance. But they recognize that if war comes restrictions on weapons

become unenforceable. So they go to the heart of the problem. It is not the hydrogen bomb which must be prohibited. It is war itself.

That revives two grim alternatives: the impossibility of waging war and the seeming impossibility of abolishing it. It is just possible that man will creep between the horns of that dilemma, extending the area of peace, enlarging the underlying agreements, relaxing tensions and diminishing fears. That, at any rate, seems the best hope for the present. One may crave something more immediate and more absolute, yet it would be foolish, for that reason, to close one's eyes to the substantial progress that can be made toward the ideal of permanent peace.

(Used by courtesy of the New York Herald Tribune)

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PRAYER:

"O God, our Father, increase in every nation the sense of human brotherhood, true respect for man and for woman, loyalty in service and charity, happiness in work and justice in reward; that our homes may be kept safe and pure, our cities renewed in beauty and order, and all the world may reflect the radiance of Thy throne in heaven. --Amen."

"O THOU!"

What right I t' address the universe,
In such an intimate and friendly term?
Within its vast expanse, I'm but a worm,
In midst of cosmic rays, set to traverse
The interstellar space, boldly immerse
Themselves in light, each with potential germ
Of life: with three-score years and ten infirm,
Mortality's brief lines feebly rehearse?

What if the universe could answer back:
With scorn and sarcasm reply, "O You!"
What dare I hope in the eternal plan?
Yet, I believe th' Almighty One keeps track
Of all that has been made, so I break through
The mist and call, "O Thou! Father of man!"

--William Hiram Foulkes.

SELF MASTERY — TRUE FREEDOM

By Harry Halsey Starrett

Dedicated to Dorothy Baker, whose life was a shining example of the basic truths set forth in this simple essay.

Only he is truly free who has triumphed over self.

Until man, through surrender of his will to the will of God, is emancipated from the slavery of self, he will never know the meaning of true freedom, for then and not until then will he be truly free.

He who lives unto himself alone, does not live at all. It is only by losing ourselves in the service of others that we come into the glorious fullness of life by becoming one with it.

True living consists in true giving and the highest form of giving is the giving of ourselves for the good of others.

The first and greatest enemy for man to overcome, is self, for, in mastering self, he becomes master over all.

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THE *FELLOWSHIP* OF PRAYER

A lovely word is *fellowship;*
On dark days and on fair
It promises a fragrant bloom
To quench the breath of care.

A wondrous word is *fellowship;*
It leads them by the hand,
From winter's blasts to Spring's advent
The weary in the land.

A blessed name is *fellowship;*
A sacred star shines there—
Its message to the thirsting soul
Is *FELLOWSHIP IN PRAYER.*

--Frances N. Armstrong.

TOLERANCE

By Sara Robbins

TOLERANCE is that bigness which is divinely humble; that great understanding that forgets the failures of man and looks beyond deficiencies to magnify the good. It is that godly quality that can rise above petty annoyances and in spite of them become one with all men.

☆☆☆

He who is big with understanding is called tolerant. This quality is the attribute to a rare and real person. To be intolerant is to admit a lack of understanding, to bear the insignia of a small and narrowed personality.

Intolerance is proof of the pettiness of man. In every other way man has grown: in science, in industry, in mental development—but not in spirit. His spirit is still infantile and immature. It is still barbarous and vulgar. To the intolerant others seem small and distorted; the mote is in his own eye.

Bigness makes for tolerance. Keeping the mind above petty issues, the heart above selfish personal motives, and the hands open to one's fellow men, is the true meaning of tolerance. To be tolerant is to be impersonal, impartial and universal in understanding. He who has a full vision of life can truly forget himself, and to forget one's self is an accomplishment of the few.

The petty person contributes more pettiness to the world, the selfish person contributes nothing more than his own selfishness. Intolerance bequeaths bitter turmoil and injustice. This is the sad heritage of today.

Tolerance, as an impartial and a universal virtue, begins with you, your own family, in your own community, through your own social contacts and business associates.

There is a difference between tolerance and tolerating—tolerance is the expression of love—tolerating is mere condescension. Love and compassion make room for all people. *He who is big has heart enough for his fellow men. Tolerance is big.*

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RELIGION IS A FULL-TIME JOB

By Carl E. Holmes

"The simpler a thing is the better." This is the first rule of mechanics. From my earliest youth I have tried my best to figure things out for myself. I have endeavored to make simple and comprehensible those things which at first appeared to be difficult and hard for me to understand.

I have tackled religion the same way, and I can now truthfully say that to me religion is a simple matter. I believe that the reason for much of perplexity about religion is that we are everlastingly confusing religion with theology.

Theology is not religion. Theology is the science of religion, just as botany is the science of flowers and just as astromony is the science of the stars. We do not need to study botany to enjoy the fragrance of the flowers. Neither do we need to learn all about the stars to look up at them and dream. Theology analyzes faith and divides it into many parts; historical faith, doctrinal faith, scientific faith, saving faith. It analyzes repentance and shows us another assortment. It analyzes the atonement and we have another variety. And so on and on getting more complicated as we examine the innumerable doctrines of our faith.

RELIGION SIMPLE MATTER

Religion should be a simple matter. It is everybody's business because it is a way of life. It was never intended to be solely the property of the scholars, philosophers or theological professors. It is not something merely to be discussed, but rather something to be lived and experienced. Religion is a knowledge of God and a way of living that brings His approval and satisfaction into our hearts. It is not confined to words but should be evident in every activity of our daily lives.

What is religion in its simplest form. I believe it is man's enjoyment of God. Joe E. Brown, actor and humorist says, "I could not be interested in any man's religion if his knowledge of God did not bring him more joy, did not brighten his life, did not make him want to carry his joy into every dark corner of the world. I have no understanding of a long-faced Christian. If God is anything, He must be joy."

Religion is a faith such as is defined in only one place in the New Testament: "*Faith is the substance (reality or*

realization) of things hoped for the evidence of things not seen." It is a deep sense of our dependence upon God, and an abiding trust in His goodness and power.

Religion is good deeds as defined by Micah in the Old Testament when he asks, *"What doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God."*

RELIGION IS LOVE

Religion is love binding us together and without love it is nothing. Dr. Frederick Hocker, psychiatrist, of Beverly Hills, Calif. says, "Both in religion and psychiatry, the deepest, strongest key to personal fulfillment and happiness stems from one central element—the ability to love others, ("Thy neighbor as thyself.")

Summing it up in its simplest form. Religion is a belief binding the spiritual nature of man with God and with his fellowman. It concerns itself with the duties of man to God, to himself and to his fellowmen. It is an adventure in Christlike living rather than an investment in the future.

My friend, Dr. A. W. Woodburne says, "True religion is vibrant, pulsating, aggressive, a well-spring of lovable living. Not beliefs but behavior. Not rituals but righteousness. Not profession but practice. Jesus Christ practiced every precept he preached. Our religion must be lived or it is listless, lifeless and lost. Masteries (not musteries) express true religion, and motions more than emotions. Think this over."

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TIMELESS TREASURE

FRIENDSHIP is not just another word
To use in jest or for self-seeking goals.
It's a volume, bound in boundless trust
And treasured by all compassionate souls.

--Arnold b. Davidson.

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An open mind affords the opportunity of dropping a worthwhile thought into it. *--Anon.*

RE-THINKING MISSIONS

PRINCIPLES OF THE SCOPE OF MISSION WORK

By William Ernest Hocking, D.D.

(Cont'd from August issue)

The principle has been implied in what has already been said. Ministry to the secular needs of men in the spirit of Christ is *evangelism*, in the right use of the word. For to the Christian no philanthropy can be mere secular relief. With the good offered there is conveyed the temper of the offering, and only because of this does the service become wholly good. The principle stated that the health of the soul requires the soundness of other aspects of human nature, is a principle already recognized in germ in classical antiquity. But the converse, our present principle, is peculiarly Christian: that the sound welfare of the body, of the mind, of the economic and social order, requires the welfare of the soul. In this conviction, the act of giving becomes at the same time an expression of faith.

If such an act is then made subservient to a more vocal operation of preaching or appeal—especially if undergoing such an appeal is made obligatory as a fixed condition of the service to be rendered, as it were an admission fee — the peculiar force of this silent ministry of the deed itself is destroyed.

It is worth noting that deeds of this sort are never controversial. They are the expression of a faith, but not of a sectarian view. The silent language of humane action is always simple and rests on the essentials. For this reason it invites and permits united action across denominational lines, and even across religious boundaries. It persuades by first engaging the mind within the region of agreement.

The social aspects of the mission therefore do not attract the defeatists and the spiritually dull; but they attract many who are doubtful whether the inherited divisions of the Church express the living theological issues of the present, and who desire to reach the vital issues from a ground of fundamental agreement.

But there is a special reason for regarding the ministry of deeds as a fit vehicle for a Christian message. For Christianity, in contrast to religions of illusion or of pessimism, regards the condi-

tion of the human being in human society as an express object of God's concern. Human history becomes a field in which the divine life and the divine solicitude are manifested. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." To regard social service as something more than a humanitarian act of relief, namely, as an act of union with God's will, is thus in a special sense an expression of the kernel of the Christian faith.

We believe, then, that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelization. We must be willing to give largely without any preaching; to cooperate with non-Christian agencies for social improvement; and to foster the initiative of the Orient in defining the ways in which we shall be invited to help.

This means that we must work with *greater faith* in invisible successes. We must count it a gain when without addition to our institutional strength the societies of the East are slowly permeated with the spirit of Christian service. This attitude will be in accord with the *greater patience* implied in the permanent mission program: the universal church is to arrive, but by its own mode of building, and in God's own time.

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"GOD BLESS YOU"

God bless you! Why it means so much
I almost whisper as I say it,
I dream that unseen fingers touch
My hands in answer as I pray it.
May all it means to all mankind
In all its wondrousness possess you
Through sun and cloud and calm and wind
GOD bless you!

--Anon

(Sent by Mrs. Thomas M. Taylor)

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SCIENCE AND THE WHOLE MAN

At the Centennial celebration of the Sheffield Scientific School, Yale University, its Director, Dr. Edmund W. Sinnott gave the principal address and which later appeared in the American Scientist. It is too long for us to use in this issue, so it has been quoted frequently.

Dr. Sinnott reviewed the advances of science and their "Ministry to our bodies" but "we have too little noted what has happened to our minds." "Great (scientific) ideas have helped to liberate men's minds from bondage long imposed by ignorance and dogma." Not only has "the content of man's mind been changed, but its whole orientation." Progress belonged to the past. Now political and industrial revolution turned the western world toward the future. With this science had much to do.

The change has been exhilarating for, in the sciences, men find no "quibbling scholasticism"—or tossing about of opinion without proof; but a sound system of expanding knowledge "based on the intellect and freed from unintelligible mysticism." Advancement, based on facts, has given science immense authority with scientists and many others.

The most important consequences of this dominance of science is in the philosophy by which men live. Science is hard-headed, objective, materialistic, based on matter and energy, ultimately to be analyzed in terms of mathematics. "The arts it appreciates as means for cultivation and enjoyment, but rejects the poet and mystic as safe guides to truth . . . . Reason, not faith, is its watchword. Its ethical code and its religion (if it has any) are centered around man and man alone."

Dr. Sinnott calls attention to the vast progress made by science on our "exquisitely constructed physico-chemical mechanism" and to those who believe that the mastery of material problems has been so successful that the same methods should be applied to man himself. "They are increasingly impatient with any plan for salvation save by material means."

"But one who faces the hard facts of history today, can hardly say that all is going well with man. A world which has been plunged into two great wars has learned that progress in the sciences, by no means brings progress for

mankind. Our western world may well be sweeping downward to its doom." "To many thoughtful minds, the gains of science are secondary and superficial. Indeed, the world's unhappy state today is in no small measure due, they charge, to science and the changes it has wrought." . . . "Man who should be the lord of creation is being mastered by matter. Man's mind has out run his spirit. Science is not the guide but the betrayer of humanity." Naturally, those who so believe, advocate a return to a contemplation of the mystery of the universe, and one's love for his fellow men. Why seek light, "if we cease to seek that light that never was on sea or land?"

Thus, the contrast between the philosophy of science and humanity confronts us today,- the controversy between "materialist and idealist, skeptic and mystic, doer and seer, reason and faith, Occident and Orient,- old as it is, there are reasons today for studying the problem."

For one thing, what a man believes influences what he does. Today, instead of a relatively few objectors and agnostics of yesterday, there are millions with a materialistic philosophy which to many has become a creed. Communism has adopted it as orthodoxy. The issue deeply influences men beginning to translate their beliefs into actions. "This action will decide their fate and ours." The influence of science in shaping such lives will be far more important than its contribution to technology and physical basis of our lives.

How to reconcile these two extremes is ever before us. Some say it cannot be done. Many cannot decide on any course. Some will not mix science, art, politics or religion. Today's challenging task is to find a basis for agreement between the sciences and humanities, not as rivals, but as equal partners. Many attempts have proven futile but the danger of continued conflict between two great ideologies warrants risking much if there is any chance of success.

"What we seek to know is this: Is intellect the only guide to truth and do all ultimate certainties thus come through science, or are there other valid avenues we should not neglect?"

The intellect is the most efficient and precise of tools we have for finding truth. Hardly older than man himself it has developed and lifted him out of his self-centered life. The facts man has dis-

covered are established by repeated test, standard, dependable and sure. What may yet be accomplished no one can foresee, "but there is surely need for that same objective and intelligent approach to truth which has proven so successful elsewhere. Man's reason has built an avenue on which the sciences will certainly continue to move out into the unknown. But there is a wide terrain into which this newest highway of the mind can never penetrate, — our emotions, desires, purposes, values, felling of beauty and ugliness, of right and wrong, of love and hate. These are hardly accessible to analysis of cold reason or understandable by science. "You can no more analyze these imponderables by scientific methods," said Eddington, "than you can extract the square root of a sonnet. The age-long evolutionary process has molded these reactions into forms effective for survival in a world of struggle, and hence comes selfishness and lust and hate. But from the same source comes the passions, ecstasies and longings. Here also are born the dreams and songs and aspirations that seem to most men such a vivid part of true reality." Hence comes the wisdom of the seers, who reach the truth by insight, not by reason."

This is undiscovered country for the scientist. He may love the arts, poetry, and be a man of faith, but in laboatory hours they are but sheer illusions. Whatever is not subject to reason, logic and experiment, cannot be part of any ultimate reality.

Here, then, is the difference between our two philosophies. May reality be reached only by the road of reason and science, or by the old pathway of direct intuitive understanding, of poets and seers? Is this approach intellectually respectable or is it childish thinking; or is there hope that *both* are valid avenues and that men can travel them and join forces in the search for truth?

Whatever one may think of the significance of feelings, emotions, value judgments, and such workings of the human spirit, they constitute a vivid part of life. What of the testimony they present in this approach to truth? Are the sense of freedom, the love of beauty, the aspirations to virtue and good will simply illusion and the result of chance conditioning? The answer man makes to these questions will depend at last what sort of man he is and what the world is like which he will build.

There is no answer to these questions now, but in recent years there has been a change to a more open-minded attitude.

There are perhaps two major reasons for this change "First, introspection has again come into good repute." The attitude admitting nothing about mind that could not be observed and measured from the outside will now recognize the cogency of subjective evidence. Most of what biologists record of life comes from experience and "no scientific theory or conclusion can have the direct and unchallengable authority that experience possesses."

The throng of impulses and desires and convictions which well up from that still obscure region where life matter and energy are bound together offer testimony which cannot be brushed aside. If science ultimately is unable to explain such facts as these, it cannot claim to be the sole interpreter of reality.

A second cause for hesitation today, in accepting a rigidly materialistic philosophy, is the change in physical sciences in fifty years. Matter in the old sense has gone and is replaced by a fantastic system of electrical charges, quanta and space strains, literally inconceivable, open to analysis only by mathematical subtleties. Not many years ago Renan said, "Today there are no more mysteries." Notwithstanding this, there are more "mysteries" than ever. The idealist who follows the ancient highway of the Spirit toward reality has gained a more respectful audience than was his a half century ago.

Dr. Sinnott comes out forthrightly and says it may seem strange for him to advocate any other path to reach the truth but by science. His plea is "to push on in science with the utmost vigor and enthusiasm, but also to admit that there are many aspects of reality with which it evidently cannot deal, matters of the utmost moment to mankind if he is to build that Good Society which all of us in these dark days so ardently desire." He urges the recognition of this other avenue and its diligent exploration. "Around it have grown up the great tradition of the arts, the humanities, and the religions, the ideals of freedom and of good will and of the worth of man." "Man leads a double life, of mind and spirit. If mind is suspect, he may become a creature only of his instincts and emotions, if spirit is suspect, he is in danger of degenerating into a selfish and soulless

mechanism. To be a whole man he must cultivate both parts of him."

Never in history has this been needed so desperately as today. The crisis puts in peril the very existence of our race on earth. This crisis has arisen from the fact that intellectual achievement, as expressed in the progress of the sciences is cumulative and has thus been able to out run the moral and esthetic qualities of man. Man's control over the forces of the material world has grown to be far greater than his mastery of himself. Not unless man himself can be improved, can be exalted far above the beast he was, can any social order now survive. Whether we relish it or not, here we must deal with spirit as well as mind. Let us face the fact that what the world must have is a fuller cultivation of these spiritual qualities of man, for on their strength depends our survival. There is something in them which is deeper than intellect and rises from within, little subject to reason or to logic.

And finally, we should not forget that through the great faiths of the world have been nourished by spirit, the deepest of all faiths—that in an orderly and dependable universe—is the fundamental postulate of every science. Belief in something constant and unchangeable, call it by whatever name we will, is a necessity not only for religion but equally for science and the arts, and forms a common meeting ground and starting point for men who travel on the highway of the mind and those who use the road of the spirit.

"Man, not matter, is the chief problem of the world today. If we train his mind to master material things without enlarging his spirit, he is but half a man. The greatest peril now is from one-sided, partly educated men. Only whole men can save the world today."

The chief burden is upon men of science, but if education is to meet today's test the sciences must be taught as parts of a great whole and against the background of all human knowledge. Men of science minister to the world in many ways, but perhaps their most important service now is to join hands heartily with their colleagues in all other fields, assuring our young men today, that breadth and catholicity of education from which alone can grow the wisdom they must have to save a desperate world.

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TOO MUCH EASE

By Mildred Seydell

The Arabs say: "*Too much sun makes a desert.*"

Rain is essential to growth, to the flourishing of nature. Too much sun and the land is useless, barren. It will not support life. Death stalks across it.

And so with the spirit. Too much ease and there is no growth. Rainy days are essential to the flourishing of the soul. Too much happiness and a man deteriorates. He does not struggle and strive. His thoughts are centered on himself. He has not the common touch, the sympathy, the understanding that makes a God-like man.

Jesus suffered. His days were full of troubles. There are few whose woes match His. That rising above all that earth could offer of harm and hurt made His character. The Great Example of what a man can and should do.

Too much ease would make a desert of your soul. Therefore, when the rain of calamity falls on you, remember the motto of the Arabs: "*Too much sun makes a desert.*"

PRAYERFUL HEART

Life has its troubles;
Hate sends its dart,—
Nothing may harm me;
There's prayer in my heart.

Prayer makes my heaven,—
My dreams I'll not yield;
Nothing may harm me,—
Prayer is my shield.

My dreams do not envy;
Let us fall not apart:
You may build your own heaven,
With prayer in your heart.

--*Rev. John Henry Owens.*

MESSAGE OF BEAUTY

By W. J. Thompson, D. D.

The great soul - Maude Royden declares - *" The power to see BEAUTY at its best belongs to those who will TAKE THE TROUBLE TO THINK!*

Great poets who flash upon us some simple phrase of perfect beauty do not do it out of a vacant mind, nor will a vacant mind understand their message. The very simplicity of genius makes some people dream they can dispense with thinking! That is a tremendous mistake. We are called to use our brains to the utmost--and when we do this, there flashes upon us something that transcends reason and through this spiritual faculty we see God! At such a time we behold the vision of the Divine—even as a little pool of water may reflect the glory of the sun and the stars! This assurance of God's Presence is the Message of Beauty—revealing a loveliness that comes from The Infinite and Eternal One! That Divine revelation in the world around us transforms our lives forever!

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FOR WHAT DO WE GIVE THANKS?

For the beauty and grandeur that nature displays
In her mountains and valleys, and sun-lighted ways;
For the bountiful wealth of vineyards and fields;
For the knowledge Education and Science still yields;
For the Liberty Bell hanging high in its tower,
America's symbol of progress and power.

For the faith of our forefathers still alive in each heart;
A torch lifted high to light every part
Of this country so dear to each patriot's soul,
(The escutcheon of Peace still safe on the scroll;)
A clear quenchless flame held high in each hand,
A challenge to every nation and land.
A Thanksgiving thought for each heart to remember
This glad, hallowed Day in gold-crowned November.

--Ae'lis Churchill Chaphe.

LOOK TO THIS DAY

Look to this day!
For it is life, the very life of life.
In its brief course lie all the varieties and realities of your existence;
The bliss of growth;
The glory of action;
The splendor of beauty;
For yesterday is already a dream, and tomorrow is only a vision,
But today well lived, makes of every yesterday
A dream of happiness, and every tomorrow a vision of hope.
Look well, therefore, to this day!
Such is the salutation of the dawn!

--From the Sanskrit
(Sent by Joseph E. Thompson)

"We do not appeal for that tolerance which has no conviction, but for the intelligent faith which can measure the real issues in the light of God's love for *ALL* men; and will also co-operate with others for the progress of humanity everywhere." *--Anon.*

(Sent by Dr. W. J. Thompson)

COULD EVER!

Could ever this world
Get along without love,
There would be little thought
Of the good Lord above.

Should forces of hate
Ever sear the heart's core,
Then, lost is the latch-string
To heaven-on-earth's door!

--Alice Julian.

THE SECRET OF A STEADFAST MIND

By Henry Thomas Hamblin

One whose mind is steadfast always comes out on top of life's difficulties. He is like a cork in water; he cannot be kept down for long. Everybody has to meet with trouble, loss, difficulty, and even calamity at some time in his life. But, whereas these things may submerge some people, they will be successfully overcome by others. The reason is that the latter have a steadfast mind, whereas the former have not.

One whose mind is steadfast never allows himself to become discouraged, never gives up, never leaves off trying. Consequently, he cannot fail to rise above his difficulties. But the one whose mind is not steadfast is soon discouraged (which, of course, makes him leave off trying), is not one-pointed in his application, and soon drops out of the race of life.

The more difficult our life may be, and the greater the adversity through which we may be passing, the more necessary it is that our mind should be steadfast. Now, the most steadfast mind is that which is stayed on the One Reality and Source.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee."

In the midst of great and rapid changes, in uncertainties, and in face of threatened calamities and disasters, both personal and national, or even world wide, we can abide in perfect peace, if our mind is stayed upon our Infinite Source.

It is possible to find inwardly the peace of the Infinite. That is, we can find the peace of the Eternal within our own soul.

We can find within our inner Consciousness a Mid Point, or Point of Balance, where all strife and strain cease, and where all conflicting forces are reconciled in a Great Stillness. Those who have learned how to find this Great Stillness have discovered that this practice not only gives peace to the soul and rest to the mind, but also brings harmony into one's outward affairs.

Those who have mastered this practice do not fight either the difficulty which confronts them or the person who may be the cause of the difficulty or trouble. They face up to their trouble, and move forward to meet it, but they also turn inwards to find the Great Stillness. Through so doing they find that there is no difficulty or trouble which cannot be

overcome, quietly, swiftly and harmoniously.

The Great Stillness can be found only when our mind is stayed upon the Eternal. When we experience the Great Stillness or Calm, we know that our mind is stayed upon the Eternal: that it is working in unison with the Mind of the Eternal, and that it is steadfast in the Eternal.

In order to get the Mind stayed upon the Eternal it is necessary to make use of statements of Truth, preferably texts of Scripture, so as to concentrate the attention of the mind upon them. For instance, the one already quoted in this little lesson, *"Thou wilt keep him in perfect peace whose mind is stayed on Thee."* if repeated over slowly, and meditated upon, is helpful in bringing our errant mind under control, so that it becomes still, and calm, and capable of reflecting the thoughts and ideas of an Eternal nature. But any text that appeals to us will do just as well, or it may do even better. Whatever or which ever text is made use of, it should be reflected upon, and the attention concentrated upon it quietly until a sense of rest and confidence is experienced. *"In quietness and confidence shall be your strength."* When we experience infinite quietness and confidence, we should rest in it for a short time, and then return to the duties of life refreshed and filled with new life and power.

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P R A Y E R:

Oh! Lord, Almighty,
Cleanse thou us
Our faults, our sins,
And make us feel
To all men--kin.

--William F. Evans.

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WELCOME TO NEW ADVISORS

It is with pleasure that we announce the addition of new advisors in three of our zones, namely:

EASTERN ZONE - Mrs. Mabel C. Burlingham of Syracuse, N.Y.

SOUTHERN ZONE - Mrs. Harry M. Lydenberg of Greensboro, N.C.

CENTRAL ZONE - Mrs. David W. Harris of Evanston, Ill.

While these good people have long been interested in Fellowship in Prayer, our Advisory fellowship will be greatly strengthened by their definite participation and active cooperation.

A hearty welcome is extended to each one!

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APPRECIATION

Again warm and humble thanks to our Contributing Editors who are exceedingly busy, but are ever mindful of Fellowship in Prayer.

In addition to their contributions, appearing herein, we are also grateful for the following:

THE SEARCH FOR PEACE	*(Used by courtesy of the New York Herald Tribune)*
"O THOU!"	*By William Hiram Foulkes, D.D.*
THE *FELLOWSHIP* OF PRAYER	*By Frances N. Armstrong.*
TOLERANCE	*By Sara Robbins.*
RELIGION IS A FULL-TIME JOB	*By Carl E. Holmes.*
TIMELESS TREASURE	*By Arnold B. Davidson.*
"GOD BLESS YOU"	*(Sent by Mrs. T. M. Taylor).*
PRAYERFUL HEART	*By Rev. John Henry Owens.*
FOR WHAT DO WE GIVE THANKS?	*By Ae'lis Churchill Chaphe.*
LOOK TO THIS DAY	*(Sent by Joseph E. Thompson).*
COULD EVER	*By Alice Julian.*
THE SECRET OF A STEADFAST MIND	*By Henry Thomas Hamblin.*
Prayer	*By William F. Evans.*

NOTICES and COMMENTS

OCTOBER ISSUE. Due to circumstances totally beyond our control, we offer profound apologies for the lateness of this issue.

THE SEEKERS. A report from The Seekers in England gives us pause for Thanksgiving. The Assistant Secretary writes, "In England the signs of spiritual regeneration are increasingly manifest", and that the group is enjoying a continued steady growth. May it please God to increase the power of this prayer organization, and to give health and strength to its consecrated workers.

CHRISTMAS. The Christmas cards with their motive of Prayer and Peace, the inspired work of Artist Helen Dudley Young are commanding our constant attention, and if you haven't already ordered, it will be appreciated if you will do so as early as possible.

It is a pleasure to remind you of the Gift Plaques. All those who have come to love the PRAYING HANDS of Durer will be grateful to Helen Dudley Young for presenting them ready for hanging. The plaques measure four by six and come in two finishes - wood tone and copper tone - at $1.95 each. You may have them sent gift wrapped with a Christmas card, bearing your name, enclosed for 25¢ additional. See order blank inserted.

The Christmas number of FELLOWSHIP IN PRAYER will be ready in time to serve as a Christmas gift to those desiring to send it to friends. It will feature Christmas in other lands, but from the cover itself to the very last page, it will speak of the beloved traditional Christmas. At the same time, we pray that its message will reach world-wide and that all people and all faiths will join in prayer and hope for the fulfillment of peace and fellowship among mankind.

The subscription rate is $2.00 per year.

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WE THANK THEE

For flowers that bloom about our feet;
For tender grass, so fresh, so sweet;
For song of bird, and hum of bee;
For all things fair we hear or see,
  Father in heaven, we thank Thee!

For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees,
  Father in heaven, we thank Thee!

--*Ralph Waldo Emerson.*

* * *

Fellowship in Prayer
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Send FELLOWSHIP IN PRAYER to loved ones and friends

To

From